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# **The Christian Kindergarten**

**Theodore E. Schmauk**

UNIVERSITY OF PRINCETON

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# The Christian Kindergarten

SKETCHES  
Historical and Practical

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FOR THE EDUCATIONAL WORK  
OF THE LUTHERAN CHURCH IN AMERICA

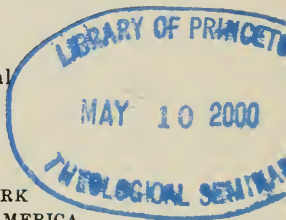
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*By*  
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KINDERGARTEN OF THE MINISTERIUM OF PENNSYLVANIA

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Philadelphia  
General Council Publication House  
1906





## TO MY MOTHER

"Now I lay me down to sleep,  
I pray the Lord my soul to keep,  
If I should die before I wake,  
I pray the Lord my soul to take."



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# THE CHRISTIAN KINDERGARTEN

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## The Origin.

Let us take a very swift look at the Christian Kindergarten in Germany from the springing of the first tiny rill, down to the broad stream of schools for little children. In 1779 Pastor Oberlin opened his asylum in Waldbach in Steinthal, in which Luise Scheppler took charge of the children. This was the starting point. Further impetus was given by Pestalozzi, through his Leonard and Gertrude. Then the care-taking institutions arose in Detmold, through the agency of the Princess Pauline in 1802; and in Berlin in 1819 through the influence of Professor Wadzeck.

These care-taking institutions, which were not to be called little children's institutions, gained the influence of many noted pedagogues such as Niemeyer, Schwartz and Diesterweg. Little Children's Schools arose in Wuerttemberg, in Baden, and in many German cities. In Nassau they were called play schools. Later, in 1835, Fliedner founded his first Little Children's School at Düsseldorf, and in 1836 he opened his celebrated institution for the training of care-takers for the little children at

Kaiserswerth. The same was done in Darmstadt by Dr. Folsing in 1843 and 1847.

Meantime Froebel\* had founded a training institution as early as 1817, at Keilhau. In 1840 he founded the first Kindergarten in Thuringia. He found followers in W. Lange, T. H. Hoffmann, K. Schmidt, Köhler, Bertha von Marenholtz-Bülow; and also raised up many critics, who declared that the Kindergarten caused children to be "played out," unnatural, and irreligious. Froebel died just at the close of the period under our consideration, in 1851.

#### WORKS THAT INFLUENCED GERMANY DURING THE FIRST HALF OF THE NINETEENTH CENTURY.

1. *Wolke*. The doctrine of Education, 1805.

Wolke, who had acquired an education under difficulties while a boy, became a German teacher and a noted professor of languages, and already in 1770 desired to found an educational institution. He was brought into contact with the notorious Basedow, a celebrated exponent of the rationalistic period of illumination, of whom even Herder is reported to have said, "I would not like to give him any *calves* to educate; much less human beings." Wolke was a prolific writer. The book noted above deals with *bodily, mental and moral* education.

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\*For the difference between Froebel's Kindergarten and the Christian Kindergarten, see Goedel: What is the Christian Kindergarten?



2. *Hergang*. Play-school for cultivating the Five Senses for Little Children, 1806.

3. *Wilderspin*. A Translation of this writer's celebrated work, by Wertheimer, published in Vienna, 1828.

4. *Giovani*. Theoretico-practical Guide for Teachers in Institutions Taking Care of Little Children. Vienna, 1832.

5. *Diesterweg, J. A. W.* The Instruction in the Little Children's School. Crefeld, 1838.

Adolph Diesterweg was a noted and influential rationalistic humanist, who followed the ideas of Pestalozzi, and who in his teachings, writings, and in the training of teachers, exercised a very decided and powerful influence in Germany from 1818, when he was at Elberfeld, to 1847, when he resigned the institution which he had founded in Berlin by order of the King, in 1832, for the training of teachers, which had become a model school for all Berlin. Diesterweg insisted on the cardinal virtues of good discipline, diligence, love of order, etc. In 1821 he wrote his first pedagogical work on "Education in General, and School Education in Particular." In 1832 he wrote "A Guide for German Teachers." In 1846, "Pestalozzi, a Word for Children and their Parents." In 1851 he founded his "Pedagogical Year Book." He died in 1866.

6. *Wirth, J. S.* On Institutions Taking Care of Little Children. Guidance for the establishing of such Institutions, as well as for Dealing With the Teaching Matters Arising There. Augsburg, 1839.

7. *Burkhard, W.* His "Oberlin's Complete Biography and Collected Writings," 1843, need also be mentioned.

8. *Foelsing.* Training materials for Families and Little Children's Institutions, 1846.

9. *Foelsing and Burkhard.* Little Children's Schools, How They Are, and How They Ought to Be. 1848.

10. *Foelsing.* The Training of Men, or Training and Developing Childhood in Its Earliest Years by Natural Methods, 1850.

Foelsing, in 1843, founded a Christian Kindergarten in Darmstadt for children of higher birth. He was a master in discipline, and his advice was early sought for on all sides. He finally established a "pedagogical circlet." This led to his Teacher's Seminary, which was established in 1847, and which continued until his death, in 1882, but since then has gone into decay. Up to 1860 he had prepared a hundred female teachers and his institution in all sent forth about six hundred of these teachers. These young girls had come to him at Darmstadt from Zurich, Luzerne, Elberfeld and many other places.

Three of his graduates were teaching in London as late as fifteen or eighteen years ago. His methods spread to England, Russia and Africa. The children in schools carried on under his direction were noted for their simple, child-like ways and trust and confidence. He visited many newly-established schools, and reported on the same in his "Christian Little Children's School." He also published, as noted above, a valuable pamphlet entitled "Erziehungs Stoffe," a larger work, "Die Menschen Erziehung," and, in 1880, as one of the last results of his long and useful life, he published the particularly valuable "Blossoms and Fruits of Little Children's Schools after an Existence of a Hundred Years. A Handbook for Families and Little Children's Schools." From 1850 to 1854 he published a paper under the name of "Erziehungsblaetter." From 1854 to 1858 he termed this paper "Elternhaus und Kleinkinderschule." Shortly before his death, he published a few brochures under the title, "Thorns Amid the Blossoms and Fruits of Little Children's Schools." He here touched on the resemblances and differences between the ordinary Kindergarten and the Christian Little Children's Schools.

We have taken a hasty survey of the first half of the Nineteenth Century in Germany, in this matter of training very little children. From the middle

of the century on, the stream divides more clearly into two great currents, viz., really Christian institutions, and the non-Christian and rationalistic Froebel Kindergarten.

But Germany is not the only country to be heard from on this subject in earlier days. There were other lands pioneering in this field earlier, on the whole, than Germany. This is notably true of England.

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#### **Celebrated Christian Kindergartners.**

A few words on the first Christian Kindergarten, Luise Sheppler, the simple and pious farmer girl of Steinthal. She was born in 1763, and died in 1837. For 58 years she gave the world its first example of a Christian Kindergarten, and in 1829, on motion of Baron Cuvier, was voted the prize of the Paris Academy.

It will be noted that our Lutheran Luise, in her little home in Waldbach, in the French-German Alsace, antedated Froebel, commonly looked up to as the founder of little children's gardens. The fact is, on the day when Froebel was born, Luise was already at work with her little children. For Froebel was not born until 1782, and he did not teach until 1805, when he entered a model school at Frankfort-on-the-Main. Later he entered Pestalozzi's institution, at

Yverdon. It was not until 1817 that he established a school of his own, and it was not until 1837 that he opened his celebrated Kindergartens at Blankenburg, which languished for want of funds; and ultimately was given up. Some day, if space permit, we shall have more to say of our Luise.

The next character to be taken up here is the celebrated Pastor Oberlin, "the papa and pastor" of Luise. What Oberlin did, may be summed up in a few words of his own, in a letter of thanks to the National Convention of the French Republic in 1794, for their recognition of him and his labors. He says:

"It is now about twenty-seven years since I placed *eight teachers* in eight villages and districts. These good girls were instructed by my wife and myself. They taught their young shoots, by means of figures [i. e., shapes of men and animals] from history, or from the animal world. On these I wrote the names of the objects in French and in the patois, together with a short description. My teachers told the little ones first in the patois, and then in French, and finally they asked the little children for French answers to their French questions. In order to employ their hands, my girl teachers taught the children how to knit, something that was still unknown in that region at that time.

"At the close of this exercise they enjoyed them-

selves with such plays as exercise the body, and render its members supple, contribute to good health, and through which they learn to play honorably and without strife.

“On fine days the teacher went walking with the children, when the children plucked plants, whose names were told them by their leaders. The whole mode of instruction perfectly resembled a play, a continuous interchange of spontaneous conversation.”

This was really the beginning of Kindergarten work. You will note that nearly all the essential elements of the Kindergarten are touched on naively and naturally by this pious Lutheran pastor in 1794, in writing to the highest authorities in the French Republic. (At this time Froebel was only twelve years of age.) And you will notice further, that in 1794, our modest Oberlin tells us that he had been engaged in the work with his eight girl teachers *for the last twenty-seven years*.

We regret not to be able to go into his life more in detail.

1. Oberlin's Complete Biography and Writings, issued by Hilbert, Stoeber, and others: gathered by W. Burckhardt, four volumes, 1843.

2. J. F. Oberlin, His Life and Activity, by F. W. Bodemann.

3. Life of Oberlin, by J. G. Schmauk. (The first American Life of Oberlin.) Philadelphia, Pa.

4. Men who have Done Service for the Good of the People in Biographic Sketches, first volume, Zwickau, 1864.

5. The Oberlin Work in its Origin, Development and Hope. A Memorial by the Oberlin Verein, 1870.

The third biographical character to which we may allude is that of the less well known personage, Mother Jolberg, who began her work with children in great joy and freshness of faith, as a widow, in 1840. No one, old or young, could resist her charming personality. Young girls hastened, in great numbers, to apply to her for training, and she succeeded in uniting these ardent, youthful disciples that came from very different social stations, in a common enthusiasm for her cause. Her young teachers she called "Sisters." Her instruction was only an hour a day, and only once a week. Her main idea was, not to be a motherly teacher to them; but a teaching, loving and disciplining mother. The morning devotions she laid great stress on, and held two daily. She cared most earnestly for the souls and the spiritual welfare of these coming teachers. The movement of Froebel which, by the middle of the century, assumed large proportions, never touched her. With a sound, clear

comprehension, she at once saw that it was animated by an entirely different spirit, and that there was no sound Christianity in it. She was glad to recognize the good in Froebel. But, not only as a pupil of Pestalozzi and of Zeller, but as a result of her long experience, she came to the conviction that a *true and thorough Christian spirit* must be the center of all little children's training.

For the life of Mother Jolberg, see Brandt, *Mütter Jolberg Gründerin und Vorsteherin des Mutterhauses für Kinderpflege zu Nonnenweier, Barmen*, 1871. See also, Jolberg, *Kurze Anleitung für Kleinkinderlehrerinnen*.

Another character to be glanced at is the less well known Countess Theresa von Brunswick, who was born at Presburg in Hungary in 1775. Theresa was a great lover of nature, gathering stones and shells, and always caring for flowers. She was accomplished in all the fine arts, in drawing, singing, playing on the organ, etc. She was particularly successful on the piano, and it is said that she was Beethoven's best beloved scholar. At the age of seventy years she played the master pieces of Beethoven with a freshness and warmth that showed how worthy was the dedication of some of them to her which the great master had inscribed upon them.



At the age of sixteen years she dedicated herself to the cause of education. Her mother now became a widow, and part of her time was spent in Hungary, and part in Vienna. She also visited Italy and Switzerland. In Yverden she made the acquaintance of Pestalozzi, and the impression he left upon her was indelible. Pestalozzi had the highest hopes of her future, and there was an extended correspondence carried on between them. The work of caring for children in England, as described by Wilderspin, finally determined her to action. In 1825 she placed her plans before the authorities of the land, but they regarded them with suspicion. She then visited England in order to study the children's schools established in London. Here she saw the theory which she had learned from Pestalozzi carried into actual practice. She was deeply smitten by the earnestness and fidelity with which the work was being carried on in England, and she opened her first school on June 1, 1828, under the name of "Angel's Garden." She offered her own private income to the cause. It grew gradually, and by 1836 she rejoiced in having been able to establish an association which then held its first convention, and whose purpose was to introduce the little children's schools into the whole land. The revolution of 1848-1849 disturbed her work, and swept much of it away.

We should like to take up the varied activities of Pauline, Countess at Lippe Detwold, had we time, but we must hasten to the great work of Theodore Fliedner.

### **Fliedner and Kaiserswerth.**

Dr. Theodor Fliedner, founder of the deaconess work, was born on Jan. 21, 1800, and died Oct. 4, 1864, in Kaiserswerth. He was one of eight orphan children brought up in the dreadful days of the Napoleonic wars. After a university education, he became a teacher in Cologne, and while here was almost forced, when 22 years old, to take charge of the little congregation at Kaiserswerth, which was threatened with financial ruin. With extraordinary energy he gathered funds on all hands to relieve his congregation, taking trips to Holland in 1823, and to England in 1824, for this purpose. At this time he published his first writing, which was directed against the formalism of English High Church liturgics.

In 1828, under influences derived from John Howard and Elizabeth Fry, he founded the first German prison association, after he had already preached regularly in the Düsseldorf prison. In the interests of prison work he traveled again to Holland, England and Scotland; and gained an insight into the great evils of social life.

It was in the year 1833, after founding his Magdalen Asylum, that he began his first *Little Children's School* at Kaiserswerth.

Two years later he succeeded in having the first Little Children's School founded in Düsseldorf; and three years later, that is in 1836, he opened *the first normal school* for training little children's teachers. Later on this institution broadened out into a seminary to train women teachers for elementary and high schools. Up to 1878 this one institution had trained about fifteen hundred teachers.

Fliedner's experiences in prison and asylum work, and in his own Little Children's School opened his eyes to the great necessity of training the right kind of male and female Christian workers; and of properly placing them in the work; and of supervising them later on. The thought grew more and more mature in his mind, that the systematic training up of Christian helpers for the poor, the sick, the children, and the imprisoned ought be attempted. He realized that the congregational deacons and deaconesses of the New Testament furnished a model; but it was only with misgivings that he undertook to set such training on foot in the small, almost entirely Catholic town of Kaiserswerth.

On the 30th of May, 1836, Fliedner founded the Rhenish Westphalian Deaconess Association, and in

the same year, without money, bought the largest house in Kaiserswerth. By October of that year he had installed a single Protestant young woman into the deaconess office. Some other probationers entered the institution, and already in 1838, Fliedner was able to place two members of the Kaiserswerth Deaconess House into the service of the Lutheran congregation at Elberfeld. By and by similar deaconess institutions grew up in Paris, in Strasburg, in Switzerland, in Dresden and Utrecht. By 1850 Kaiserswerth had sent out 29 deaconesses into various institutions and congregations.

Let it be noted well, that Fliedner, like Oberlin, when he saw a great need to be filled, started at the practical end first, and went ahead in faith. Without waiting for machinery, for the trained workman, for full scientific data and investigation of the situation, or for a well equipped plant, he simply put himself to work. He went and did the thing. Thus, to cite one illustration among many, he started his first Little Children's Schools first, before asking the question, From whence shall the trained teachers come? and then, later on, he started his school for the training little children's teachers. He began

the whole work in a very humble way, with only one young woman as a scholar.

By 1840 Fliedner had arranged a motherhouse establishment for his teaching sisters, in connection with the deaconess house, so as to offer them a continuous home and a life sustenance.

Thus the credit must be given to Fliedner for having been the first to undertake the systematic preparation of Christian young women, not merely for hospital work, and the service of the sick; but especially for work in the Little Children's School. And he seems also to have been the first one to see that many a womanly personality who would joyously devote and educate herself to the work of the Lord, might possess the very qualities needed for service to little children; while at the same time she would be totally useless in the care of the sick.

That Fliedner did not lose his interest in the actual work of these Little Children's Schools, after the firm establishment of his training institution, is shown by his publication, in 1842, of his widely used "Liederbuch for Kleinkinderschulen," with melodies, prayers, plays, and methods of instruction. In this book (page 264), Fliedner gives directions for conducting a Little Children's School.

In the morning from 8 to 9 o'clock, the children are to play out of doors. From 9 to half past 9,

there is singing, prayer and a Bible story. From half past 9 to 10:00, there are exercises in phonics, in teaching by observation; also bodily exercises; writing and drawing. From 10:00 to quarter of 11, there is playing out of doors and luncheon. From quarter of 11 to quarter after 11 exercises in observation and counting. From quarter after 11 to quarter of 12, playing out of doors and exercises in observation, prayer and song. From 2:00 to 2:30 there is singing, prayer, and committing to memory of verses of hymns and Scripture passages. From half past 2 to quarter of three, writing and drawing. From quarter of 3 to half past 3, playing out of doors and luncheon. From half past 3 to 4, knitting and phonics. From 4 to half past 4, playing out of doors. From half past 4 to 5, tales with a moral; and phonics. Close with a song and prayer. This plan of Fliedner's was to be a daily one.

As Luise Scheppler was the great helper of Oberlin in teaching little children, so was the right hand of Fliedner in this same work, which he put on a par with the care of the sick, God-fearing Henrietta Frickenhaus. Without any especial training, she was full of the grace and knowledge of our Lord Jesus Christ. She trained such distinguished scholars as Ranke, whose work as a textbook in this line has become a standard.

Fliedner himself was the heart and soul of the work with little children. Already as a student, he had gathered all kinds of children's hymns and plays, and took a natural delight in the training of children. He knew how to think with the thoughts of a child, and particularly how to render a Bible Story attractive and impressive to children. He believed thoroughly in object lessons, and it is said of him that at one time when the children were singing, "There was once a giant Goliath," and they came to the place where Goliath fell, Fliedner dropped to the earth with a great noise, and lay there, stretched out and motionless, that the little ones might see with their own eyes how it had gone with the proud Philistine.

The activity of Fliedner was almost incredible. In those early days in the short space of three years he visited England, France, Switzerland, Jerusalem, Constantinople, and various other German lands. Those interested in the life of Fliedner should read Schäfer *Die Weibliche Diakonie*, Vol. I, pages 80, ff. Hamburg, 1879.

The Kaiserswerth plan for the Little Children's School, like most others, is arranged on a weekly schedule. Every morning and afternoon there is

play, until the children have gathered, and the school is begun and closed with song and prayer. The following is the work in the order of their days:

#### MONDAY.

##### Morning.

1. A Bible Story, and learning a Scripture verse.
2. Motion exercises.
3. Exercises in observation.
4. Telling a story or fable.
5. Exercises in observation.

##### Afternoon.

1. A story with a moral, also teaching of a memory passage.
2. Phonics, and writing.
3. Learning a fable by heart.

#### TUESDAY.

##### Morning.

1. Repetition of the Bible Story and the Scripture passage of Monday.
2. Motion exercises.
3. Figuring, and writing.
4. Learning a fable by heart.

##### Afternoon.

1. Learning by heart, and phonics.
2. Figuring.
3. Motion exercises.
4. Observation exercises.
5. Telling a story.

#### WEDNESDAY.

##### Morning.

1. As Tuesday.
2. Phonics, and writing.
3. Exercises in observation, or telling a story.

##### Afternoon.

1. As on Monday.
2. Exercises in observation.
3. Close as on Tuesday.

#### THURSDAY.

##### Morning.

1. As on Monday.

##### Afternoon.

1. As on Tuesday.
2. Figuring, and writing.
3. Exercises in observation.

#### FRIDAY.

##### Morning.

1. As on Tuesday.
2. As on Tuesday.
3. Telling a story, or figuring.

##### Afternoon.

1. Repetition of the story told in the morning and of the passage learned.
2. Motion exercises.
3. Figures, and writing.
4. Close as on Tuesday.



## SATURDAY.

### Morning.

1. Review of the stories and the passages learned during week.
  2. Motion exercises.
  3. As on Wednesday.
  4. Telling of a story with a moral.
- 

### Afternoon.

## Normal Schools for Training Christian Kindergartners in Germany.

We Americans do not realize or appreciate the immense hold the Little Children's Schools have in Germany, nor the extent to which they have been in use for a full half century. In this respect, at least, we are behind Germany, and behind the age. Nearly all the German Deaconess Houses foster this cause, and not one of them deliberately excludes it. Even those institutions that give more time and strength to hospital work and the care of the sick, do not neglect this educational branch of deaconess work.

There are Neuendettelsau, Bielefeld, Strasburg and Koenigsburg. Although these institutions have no Normal Schools for teachers, nevertheless they train deaconesses to become teaching sisters.

Fliedner, we have seen, opened his first Little Children's School in 1833. The institution at Kaiserswerth has had a Normal School for training

teachers since 1836, and has sent out many hundreds into the field. Dresden, in the kingdom of Saxony, has had such a Normal School since 1872. Frankenstein in Schleswig has had one since 1866. Nowawes, near Berlin, has had one since 1874. Bethanien-Stettin has had one since 1869. Cassel, in the province of Hesse-Nassau, has had one since 1878.

But these deaconess mother houses cannot supply the demand for teachers of the little ones in Germany; and there have been, from a very early date, a large number of exceedingly successful teacher's Seminaries founded and operated for the sole purpose of supplying trained teachers for the Little Children's School, or, as we term it, the Christian Kindergarten.

In Würtemberg, there is the large and flourishing institution at Grossheppach, which has been a mother house for the care-takers of little Children's Schools since 1864. Würtemberg, indeed, has been a pioneer in these schools, having established an association for beginning this work as early as the 9th of January, 1829. Two institutions for the children of day laborers were begun in Stuttgart, and three new ones were added in 1834. In 1854, there were 155 of these schools with more than 10,000 children. In 1879, there were about 24,000 little

children in these schools, and about 350 teachers — a body two-thirds as large as the Ministerium of Pennsylvania.

For information with regard to Christian Little Children's Schools in Württemberg, the following works can be consulted.

Leyrer, E. P., Die Christliche Kleinkinderschule mit besonderer Rücksicht auf Württemberg. Denkschrift zur 100 jährigen Jubelfeier der Einführung. Am Schlusze befinden sich fünf vollständige Baupläne für Kleinkinderschulen. Stuttgart, 1879.

Bosinger, J. Fr., Die Kleinkinderschulen und Kinderpflegen Württembergs. Stuttgart, 1865.

The Grossheppach plan for the Little Children's School is arranged on a weekly schedule similar to that of Kaiserswerth. Every morning and afternoon, there is play. There is also prayer at the table before luncheon, and the school closes with song and prayer.

#### MONDAY.

##### Morning.

1. Learning of a memory verse.
2. Laying of staves.
3. A Bible Story from a picture.
4. Learning a corresponding verse.

##### Afternoon.

1. Telling a Story.  
(Particularly a mission story from pictures at hand.)
2. Laying of markers.

## **TUESDAY.**

### **Morning.**

1. Learning of a memory verse.
2. Little tablets.
3. Exercises in the open air.
4. A Bible Story.

### **Afternoon.**

1. The telling of a Story.
2. Perforating work.
3. Observation exercises and phonics.
4. Counting from 1 to 10 forwards and backwards.

## **WEDNESDAY.**

### **Morning.**

1. Motion exercises.
2. Drawing nets.
3. A Bible Story.

### **Afternoon.**

Free.

## **THURSDAY.**

### **Morning.**

1. Learning of a memory verse.
2. Motion exercises.
3. Building blocks.
4. A Bible Story.

### **Afternoon.**

1. Repetition of the story of Tuesday.
2. Platting.

## **FRIDAY.**

### **Morning.**

1. Learning of a memory verse.
2. Motion exercises.
3. Telling of stories.
4. Little Tablets.
5. Counting (as on Tuesday afternoon).

### **Afternoon.**

1. Questions on the story of the morning.
2. Exercises in the open air.
3. Observation exercises and phonics.

## **SATURDAY.**

### **Morning.**

1. Review of the Bible Stories told during the week.
2. Drawing of nets.

### **Afternoon.**

Free.

In summer, walks and exercises out of doors often take the place of the indoor work.

In Saxony, Little Children's Schools existed as early as 1830. In 1876, there were 3,600 children in the schools, and 77 schools. Of these, about 25 were connected with Dresden, and about 40 with Leipzig.

Those desiring to consult works on these schools in Saxony, may read:

Dr. Pilz. Segen und Gefahren für unsere Jugend in Kleinkinderschulen, Kindergarten und Bewahranstalten. Ein Vortrag. Leipzig 1865.

Ackermann, G. A. Systematische Zusammenstellung der im Königreich Sachsen bestehenden frommen und milden Stiftungen, wohlthätigen Anstalten und gemeinnützigen Vereine. Leipzig 1851..

The Deaconess Institution at Dresden, as we have already seen, trains teachers for the Little Children's School. The following is the Dresden plan:

#### MONDAY.

##### Morning.

1. A Bible Story.
2. Luncheon.
3. "Turnen."
4. Plating.
5. Exercises in observation.

##### Afternoon.

1. Resting period.
2. Perforating work.
3. Play.
4. Luncheon.
5. Play.

#### TUESDAY.

##### Morning.

1. Committing to memory and singing.
2. Luncheon.
3. Play in a circle.
4. Folding.
5. Telling of stories.

##### Afternoon.

1. Resting period.
2. String of pearls.
3. Play.
4. Luncheon.
5. Play.

#### WEDNESDAY.

##### Morning.

1. A Bible Story.
2. Luncheon.
3. "Turnen."
4. Drawing of nets.
5. Exercises in observation.

##### Afternoon.

1. Resting period.
2. Laying of colors.
3. Play.
4. Luncheon.
5. Play.

## THURSDAY.

### Morning.

1. Committing to memory and singing.
2. Luncheon.
3. Play in circle.
4. Laying staves.
5. Telling a story.

### Afternoon.

1. Resting period.
2. Modeling.
3. Play.
4. Luncheon.
5. Play.

## FRIDAY.

### Morning.

1. A Bible Story.
2. Luncheon.
3. "Turnen."
4. Building.
5. Exercises in observation.

### Afternoon.

1. Resting period.
2. Perforation.
3. Play.
4. Luncheon.
5. Resting period.

## SATURDAY.

### Morning.

1. Play.
2. Luncheon.
3. Committing to memory.

### Afternoon.

1. Afternoon is free.

In the kingdom of Prussia, the Normal School for training teachers for these little children has existed in Breslau since 1872. Prussia, with Berlin as a centre, has been a great organizer, both for Little Children's Schools, and also for the Froebel Kindergarten.

It was in Nowawes, near Berlin, that Ranke, the author of the text-book of which we have already spoken, was installed as head, by Count Moltke, on November 30, 1874. He began with ten young girls who were to be trained in a two years' Normal Course, practically to become teachers of Little Children's Schools. The school itself was opened

on the 5th of April, 1875. But after the two years' course was over, only one of the ten girls, who had started, was left. Nevertheless, by 1877, the institution had succeeded in already placing twelve teaching congregational sisters. By 1882, Nowawes was taking care of 27 Little Children's Schools, with 1,529 children.

The Rhineland is also a great centre for this Christian Kindergarten work. In 1874, there were no less than 93 Little Children's Schools in the Düsseldorf district alone.

In the province of Saxony, there has been a Normal institution for training teachers at Halberstadt, since 1873. In Baden, there has been a Normal institution at Karlsruhe. In 1878, Baden had about 200 prosperous Evangelical Little Children's Schools. These special seminaries for the training of teachers, and the deaconess houses not only thoroughly prepare the teachers for their vocation, but also keep them in close connection, by means of correspondence, visits of inspection on the parts of the head of the schools, conference of teachers, anniversaries, etc., with the central school, but also generally offer a home to their teachers in old age or dark periods when they can no longer serve.

Candidates for admission to these seminaries are not required to have any professional training, be-

yond a good common school education. In addition, they need to be qualified with an open disposition, pure morals, and a keen sense of propriety in demeanor. They also need to be able-bodied, to have proven themselves willing to serve little children, and to be of use in small things.

Their first task, in the training in the seminary, is their sure grounding in God's Word. The Catechism, Bible Story, and such a knowledge of the Bible as is demanded by a love of God's Word, are the principal things to be instilled. Then come language, figuring, natural history, the training or discipline of children in simplest form, and history of the Little Children's Schools. Geography, and especially church history, can be added. But languages and literature are not counted as among the branches belonging to such an institution.

One of the chief factors in the success of such an institution, is its devotion to the practical side of teacher training. Here, first of all, stress is laid on proficiency in songs, and in the teaching of songs; on practical work with the children themselves in the model school of the seminary; on the right way of guiding play, including the Froebel methods; and last, and most important of all, on the art of telling a story, and of giving instruction in a simple and child-like manner.



## The Extent of the Work in Germany.

In order to be duly impressed with the great hold this work has taken throughout Germany, let us consider a few of the statistics. A quarter of a century ago, there were over 43,000 little children in 718 Little Children's Schools in Prussia. There were nearly 6,000 little children in 118 Little Children's institutions in the kingdom of Saxony. There were 3,400 children in 34 Little Children's Schools in the Free Cities. There were 20,000 little children in 250 Little Children's Schools in Bavaria. There were nearly 24,000 little children in 288 Little Children's Schools in Württemberg. There were about 10,000 little children in about 200 Little Children's Schools in Baden. In all Germany, there were over 150,000 little children in over 2,000 Little Children's Schools.

In other words, twenty-five years ago, there were more Little Children's Schools in Germany than there are congregations in the General Council today. In Austria Hungary, there were over 30,000 little children in over 300 Little Children's Schools.

Thus we see that this work is really regarded as a very great one, and is no longer in the experimental stage in Germany, where it has been so successfully inaugurated. The same may be said of the work in England, and, on a far larger scale,

the same may be said of the work in France; although if the work be kept in connection with the deaconess or other church-school training institutions in America, the results, to the Church and the child, will be even more beneficent than those that are found in England and in France.

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**Johannes Huebener's Book on the Christian Little Children's School.**

The author of this book was the assistant pastor at the Deaconess House at Dresden, and in the preparation of his work had the benefit of the advice and knowledge of the well-known Schaefer in Altona and Seidel, in Dresden. The book was published in 1888, and therefore is already seventeen years old, and does not bring the subject down to date. But it is valuable because of the systematic nature and compact arrangement of its contents. And it was originally intended for use as a text book in seminaries. It is published in Gotha by Perthes, and contains 328 pages of print on thin paper. In brochure or pamphlet form, it can perhaps be had for a half dollar, or more.

First, the writer takes up the question, "What is the best name for this institution?" It decides in favor of "Christian Little Children's School." And, we might remark incidentally, no doubt, the reasons

that weighed with it, were the ones that caused Dr. Ohl to name the songbook for our little ones published by the General Council "Little Children's Book." The author is afraid of the name "Kindergarten," for fear that it might, in time, be confused with the Froebel Kindergarten, which educates children on a rationalistic, and not on a Christian basis.

But we in America have no such fear; and have named the school "The Christian Kindergarten." For one thing, this is a shorter term. Some Germans love to use long and exact technical terminology, for their institutions, just as they use long and involved sentences in their writing. But this is not popular in America. A short and expressive name is always better than a long one.

Another reason why "Christian Kindergarten" is preferable to the term "Christian Little Children's School," is because the American name pictures more truly the character of the exercises and training that are to be given to the little ones who are sent to it. The word "school" as familiar to the public, and as distinguished from the "nursery," is a place where the impartation of knowledge, and the training of the scholar, are carried on systematically, and with the idea of some personal restraint, classification of courses in study, and of uniform discipline, more or less prominent.

On the other hand, in the "Christian Kindergarten," as in the "nursery," both the instruction and the training partake of that more spontaneous, free, and home-like character which involve a loving personal care without *apparent system*, and which adapt themselves to the child's world, as the child himself finds it in the nursery, or in that out-of-door complement, the playground in the garden. All that Huebener gains by the use of his term, is gained by prefixing the term "*Christian*" to the word "Kindergarten," which is a word already well understood as implying a certain free mode and form of instruction; and the whole advantage of which would be lost if we all fell back upon the more prosaic and less accurate word "school."

Huebener then takes up the question, "Is there any need of the Christian Kindergarten, and what right has it among our educational institutions"? He quotes Palmer as having said that Little Children's Schools are "a pedagogical sin." "Kindergartens are beautiful names, and Kindergarteners are charming titles; but institutions for the training of little children are necessary only in the sense that foundling hospitals are necessary."

We are quite sure that Americans will not follow Palmer in this view, and that the defence of the institution by Huebener, based on the modern looseness

of the bonds of family life, and the increase of crime, need not be resorted to. With Huebener we agree that there is no conflict between Kindergarten authorities like Pestalozzi and Raumer, who declare that *the first thing* that is needed is more faithful mothers.

In our judgment the whole discussion of a question of this character, which is exactly like the similar question as to whether the "Sunday-school is not infringing on the rights of the family," and taking away from it the religious instruction that should be given there, is purely academic. No Sunday-school ever tore down a family altar; and no Christian Kindergarten ever destroyed the superior nursery training of a perfect mother.

Huebener next asks the question why the Kindergarten should be a Christian Kindergarten? and discusses this matter very well.

This brings Huebener naturally to what is a burning question in Germany today, viz., whether the Little Children's School shall be founded on a distinct confessional, i. e., as we say in America, on a distinctly Lutheran basis. He rightly takes the position, that like the deaconess work, the benefits of the institution are to be open to all, to Jew and Gentile, to Protestant and Roman Catholic alike. He rightly

holds that the centre of faith in the Christian Kindergarten is in the teacher, and that to be powerful and living, this faith must be a definite, and not an indefinite one. In our Lutheran Church we can use only Lutheran Kindergarteners. There is something in the first touch of the teacher on the soul of the child, in its first living contact with faith, which conditions its religious life ever afterward.

As a basis for the further discussion of these questions Huebener refers to the following literature:

1. Heseziel, The Little Children's School in its Signification for the Labor Question. Magdeberg, 1871.

2. Schaefer, The Female Diaconate. Vol. I. Hamburg, 1879.

3. Zezschwitz, System of Christian Catechetics (Compare especially Baptismal training).

4. Engelbach, Relations of the Christian Little Children's School to the Church.

5. Loehe, The Little Children's Schools, diktat for those studying to be deaconesses.

6. Schulte, A Word on Little Children's Schools. An address held at the General Conference for Inner Missions. Liegnitz, on June 5, 1868.

7. The Little Children's Schools, their usefulness and arrangement. Bonn, A Marcus, 1875.

8. Woermann, on public play schools. Berlin.

9. Huebener, The Care of Little Children before Louise Sheppler, in Schaefer's Monthly, 1887.

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### **The Text-Book of Ranke.**

Perhaps the most valuable of German books, for practical use, is Ranke's "Education and Active Employment of Little Children in Little Children's Schools and in the Family." This volume is published in Elberfeld by the Baedekers. There is a steady demand for the work in Germany, it having reached the seventh edition in 1885, the ninth in 1899, and the tenth edition, which is the last, in 1903. It contains 338 large octavo pages, and its cost is probably \$1.25. We are happy to say that it is being translated into English for the use of prospective Lutheran Kindergarten teachers by the Rev. Frederick Cooper, of South Bethlehem, and will doubtless be on the market within a year in the English language. The author of this work was the director of the school for the training up of Christian Kindergartners in the Oberlin House at Nowawes, near Potsdam. He died about 1878. His book is in use as a sort of normal text-book in a number of institutions in Germany which are devoted to the training for female teachers for little children.

The book is divided into two parts. The first part treats of the training; and the second part treats of

the Activities and the Instruction of little children. Under Training, first of all, there are given careful directions for the care and training of the body. There is a chapter on the Food of the child; another on Motion; another on Air, another on Rest, another on Clothing, another on Cleanliness, another on Protection from dangers to health, by accident and otherwise.

Then we come to training in the more proper sense of the word, and find sections on Obedience, Truthfulness, Good Behavior, Modesty, Politeness, Sociability and Peaceableness, Service to Others, Purity, Good Order, and the relation of children to the Animal and Plant World.

We come next to training the children into Piety. Under this head we have chapters on Supervision, Admonition and Warning, Promising and Threatening, Rewards and Punishment, and a chapter on the Personality of the Teacher who does the training.

The second main part of the book is devoted to a normal course on *the instruction*, and on employing *the activities* of little children. First comes their *Play*, to which there is devoted twenty pages. Several specimen plays, for instance, "The Dove Cote," is given, and some attention is paid to playthings.

After Play, comes the *Instruction*. First of all, is the art of Telling a Story. Several specimen



stories—"Carl and His Canary," "A Dog Discovers a Thief," "The Wolf and the Fox," are given. Then comes the Memory work, with some advice to teachers, and some good methods. There follow the remarks on Drawing, and then Free Conversations, of which specimens are given, on the horse, the bee, the apple, the tree, the bird, and on day and night. There are nearly twenty pages of advice on Religious Instruction, which is supplemented with specimens on the scenes, "Jesus Blesses Little Children," "The Daughter of Jarius," "The Good Samaritan," "Creation," and "Jesus Stilling the Storm."

Ten pages are devoted to the subject of Singing. More than twenty pages are given to particular occupations, viz., Modeling, Plaiting, Sewing, Folding, etc.

In an appendix are given various schedules of school hours, on the weekly plan. The first schedule presupposes that the children are kept together daily for six hours. The second one keeps them together for eight hours; and the third one for the whole day. The teacher is advised to keep a daybook or record so that she knows just what she is doing in her school, and instruction is given as to the mode of celebrating the various festivals. Specimens are given of a Christmas festival, and a feast for the Emperor.

The book is on the right plan, and on a thoroughly Christian basis, while it will need adaptation to American conditions, and must meet and develop the consciousness of the little ones in this country. The compass of the book is sufficiently moderate to enable it to be used as a guide in actual teaching. Its appearance in English will be anxiously awaited.

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### How to Conduct a Christian Kindergarten.—Practical Directions.

In the plan in the Christian Kindergarten, chief emphasis is to be laid upon the Bible Stories. They serve to awaken, nourish and develop a specifically Christian and a personally religious nature, rather than merely to train in moral character. The child is brought direct to God, and learns to fear, love and trust in Him above all things. At the same time such visual and play elements of the Froebel method as are not too complicated or symbolical, are also introduced.

Simplicity, above all, is to be the chief characteristic of the Christian Kindergarten. The instruction is to be natural, and not elaborate. The limits of childhood, and the determination not to do too much, are to be emphasized.

Perfection is to be found rather in the personality and experience of the teacher, who should have the right disposition, should understand children thoroughly, and should be thoroughly trained; than in elaborate apparatus.

Where the number of children is very large, individual attention to each child may have to be curtailed. Where the number to each teacher is very small, more individual attention can be given. It appears that in the Fliedner schools, where teachers are plenty, individual attention abounds and elementary instruction in such tasks as in writing is attempted. In our opinion, it would be well in America, to teach the little ones the alphabet and small words and sentences, as they approach the age of six years.

In the large cities in Germany, the Froebel idea is often introduced with a greater wealth of detail, and such exercises as the kneading of clay, are engaged in; but throughout Germany experience seems to have proved that a much better training is given by a simpler type of teaching, and the large majority of Little Children's Schools now vary very little from each other, each striving for great simplicity.

As for object lesson material, there is an abundance, especially in picture charts, and in the graphic arts. Instruction by picture is chiefly valuable in

the Bible Stories, and in natural science, especially in the animal kingdom. For the employment of each little hand, we have staves, building blocks, paper cutting, playing of counters, and the use of sand for play. Slates and slate pencils can be used to advantage.

The secret of a good discipline must be sought in the personality of the teacher; and in this respect she is to be a model mother. If she can throw about her school an atmosphere of artless, child-like piety, true contact with God, and understands how to prevent matters from becoming tedious, she will probably have little trouble in the matter of order, if her number of little ones is not too great. The personal attachment that her little ones will have for her, and their tendency to imitate, will help her in the discipline.

In some of the leading institutions in Germany, if a child is irregular in its attendance, or remains absent more than two weeks without sufficient excuse, it is excluded. Gross immorality and disobedience, if they are not to be remedied, or if they injure the good order of the institution, are also causes of exclusion. Improper demeanor on the part of the parents toward the teachers is another cause of exclusion. In cases of punishment, it is well to consult the parents in advance.

There was a time in Germany when it was thought to be the best thing to make a day nursery out of the Christian Kindergarten. The child was clothed every morning when it came to school. It was furnished with luncheon and meals. It was thought wise to make the school as much of a home as possible, and, so to say, to take the care of the child to a large extent out of the parent's hands.

But it is now recognized that the Christian Kindergarten should not assume too many of the functions of the home. It is much better to get a mother to bring her own children up properly, than to have her relieved entirely of the burden by some public institution. Therefore it is better for the little ones to gather about the family table, and when the family returns from work for them to be with the other members, and to be taught to be responsible to the parents rather, than the reverse. It is now regarded of more importance in Germany to provide proper places for play and gardens (which are almost universal) for the little children, than to give them meals, and to clothe them.

The ideal spot for a Christian Kindergarten is a little house in which the home of the teacher is under the same roof, and round about which there is a garden. The public school, or a large building, is no longer regarded as the best spot. But Little Chil-

dren's Schools are often held with great success in parish houses, and other public places of assembly, which are only in use in the evening, and which during the day can be devoted to kindergarten purposes. Private houses have also been pressed into service.

The children should not be away from their homes for more than seven hours a day. There should be vacations in order to enable the teachers to recuperate. As to the number of children, some authorities believe in classes, say as large as 80, and others believe that the school should be small.

Advocates of a large school say that there no rigid system and no educational goal need be kept in sight, that therefore gradation among these little ones need not be so strict. Further, that where a large number of little children are active, it is not so necessary for teachers to interfere, as the desire for imitation will cause one to do as the others do. Moreover, where there are large numbers, there is a common spirit which adds enthusiasm to the instruction and the exercises, and it is easier to make a deep and overpowering impression than when the number is small. We noticed that in the Mary J. Drexel School for Little Children, there were perhaps 50 or 60 little ones present, with a teaching Sister and two helpers, who, at times, had all they could

do to keep the restless mites in order, in spite of the great teaching skill of the sister in charge.

In Germany most institutions, which are under the control of private societies (who secure locations for buildings, and bear the general expenses and assume the responsibilities of government), the parents of the children are asked to pay a monthly sum for tuition. In the case of well-to-do persons, the charge is heavier than in the case of poorer people, and where several children from one family attend the school, there is a reduction of rates.

The teaching sisters, teachers, and care-takers of the Little Children's Schools in Germany are procured in different ways. They should be responsible persons, worthy of confidence, and adapted to the care of little ones. There is some stress laid on a practical knowledge of subject and methods; but teachers are occasionally used who have gone into the work without preliminary training and have been retained because of their eminent gifts. In large congregations, many daughters of families, who have no other aim in life, and who find it possible to remain at home in their own town, take courses in schools of training, and become teachers of the little ones in their town for a very low sum. In country districts a teacher connected with the organized deaconess sisterhood is very much preferred. She con-

tinues in her intercourse with the deaconess home, and receives stimulus and encouragement therefrom, which would be otherwise impossible in her isolated environment.

Teaching deaconesses, as a rule, do not receive any salary, but are cared for by their mother houses; and, if any sums are paid, it is to the motherhouse. As a rule, in addition to a free residence and heat, the amount needed to support a Little Children's School with a single teacher is from 400 to 800 marks annually.

*Literature:* Joh. Kopp, *Gesch. der Kleinkinderschule*, Vol. V, in Schmidt's *Gesch. der Erziehung*. Stuttgart in Berlin, 1902.

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### Public Kindergartens in the United States.

Thirty years ago there were not more than 50 kindergartens in the whole United States. Now there are between three and four thousand. Thirty years ago the number of pupils in these kindergartens were less than 1500, now they are over 200,000. Thirty years ago there were not more than 75 kindergarten teachers in the country, now there are over 6000. It will thus be seen that the growth of kindergartens as a means of secular education has been enormous during the last thirty years.



But this is not the whole of the story. Twelve years ago, there were 852 private kindergartens in the country, and 459 public kindergartens. Six years ago there were 1519 private kindergartens, and 1365 public kindergartens. This means that the public kindergarten was beginning to supplant the private kindergarten. In the four following years from 1898 to 1902 there was an enormous growth of the public kindergarten, while the private kindergartens scarcely held their own. Private kindergarten teachers have more and more been inclined to give up work and accept positions in the public kindergartens, and the school boards of the land have been more and more inclined to establish public kindergartens in connection with their city school system. In 1902 New York City had 152 public kindergartens in operation, with over 11,000 pupils in them. Philadelphia had 143 public kindergartens in operation, with nearly 8000 pupils in them. Boston had 84 public kindergartens in operation, with over 6000 pupils in them. Chicago had 89 public kindergartens in operation, with nearly 9000 pupils in them. Los Angeles had 40 public kindergartens, with nearly 3000 pupils in them. St. Louis had 123 kindergartens, with over 10,000 pupils in them. Newark, N. J., had 96 public kindergartens, with nearly 7000 pupils in them. Providence, Rhode Island, had 24

public kindergartens, with nearly 2000 pupils, and Milwaukee had 45 kindergartens, with nearly 7000 pupils in them.

These are but illustrations of the way in which the public kindergarten is growing, as a part of the school system of the land. The country for the last six years has been in a state of rapid transition. Much of the territory, even in the larger cities has not yet been occupied by the public school kindergarten as an integral part of the system. But, undoubtedly, it will not be many years before the American citizen will be taught to regard the public kindergarten as an indispensable portion of the public school system.

The reason we have cited these facts, is this: If the Lutheran Church can be gotten to see her opportunity, and can establish Christian kindergartens, as the rule, in the cities and larger towns of our country, for the education of her children under six years of age, public school boards, who are in most instances hampered for want of money and for sufficient room, will probably not only accept with thankfulness the effort of the Church to take care of its own younger children up to that period, but will be more slow in making permanent provision for these children in the public system. Moreover, if the Church takes care of her younger children now,

and brings them to the public school at 6 or 7 years of age, better prepared than the other public school children, as they certainly will be, the Church will have demonstrated to the school boards her right and her wisdom, in preparing such preliminary education for her pupils. And this established right will remain unquestioned. The Church will have gained *the first seven years* of the life of the child for her own religious instruction, and will have also aided the State in providing excellent elements of secular instruction.

For this reason, it seems to us, that the question of the establishment of Christian kindergartens, as a system of parochial education in the Church, now while the door is still open, and when parents are not yet in all places universally provided by the State with kindergartens, is an immediately important matter.

Literature on Secular Kindergartens will be presented in a later work.

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### **An Original Christian Kindergarten in the Mountains of Pennsylvania.**

We are much pleased to present the following letter, received from a pastor in one of the mountainous districts of Pennsylvania:

"My good wife and I have been faithfully examining the papers in the hope of securing some practical information concerning the Kindergarten.

"There has been much written, but nothing which a country pastor is able to put to practical use. You suggest the sending of some young woman to either one of the Deaconess Homes for the purpose of undergoing a course of instruction in Kindergarten work.

"Many of us isolated pastors have large debts to contend with, and, besides that, we have congregations, the members of which are not educated up to the standard attained by those surrounded by educational advantages. Our congregation would look upon the suggestion of sending a young lady to the Deaconess House as a more than useless expense.

"These Kindergarten teachers of course must be educated. But how, if not by a practical demonstration in their midst of that most important work. Three months ago, my good wife, who has had years of experience in the work and several other women determined to organize a Christian Kindergarten. During vacation they met on Tuesday of each week. Now they meet Saturday afternoon. They have an enrollment of 80 counting all, or about 60 children under seven years of age. Their average attendance is between seventy and eighty.

"The plan of work is on the lines of the public school Kindergarten. They use as many of the gifts as I have been able to make. They have also bought others. Our plan is to teach the simple truths of the Bible with sewing cards, needle punched, with beads in different colors and numbers and work in matting.

"They open their school with singing and a short prayer. They teach the little ones to pronounce the name of Jesus Christ, and God with reverence. Short passages of Scrip-

ture are committed to memory. They will soon begin teaching the Commandments. Then comes the work with cards, mats, beads, colors, peg boards, and paper work. It is surprising what they accomplish.

"The story of Noah's life is told and retold while teachers and children are busy with sewing the outlines of a boat on cardboard. Many points in the life of Christ are brought out by the use of a fish and making the cross on the peg boards. So these little ones are taught and delight in the teaching.

"Again, simple prayers are being taught, one for rising, one for blessing at meals, one for retiring at night. Stanzas of Hymns of our Church are also being taught.

"Now, whether or not this conforms to the idea of the General Council and again of the Ministerium of Pennsylvania, I know not. We are doing what we can with no rules to guide, no instruction to lead. We know that we are doing good with the limited means at command. We realize also that an experienced teacher and regular every day work in class room would be of inestimable value. we are doing what we can and doing that to the best of our ability.

"Will you kindly tell us what you mean by a Christian Kindergarten according to the sense and meaning advanced in the General Council at its Norristown meeting, and lay out a general plan of work, and the methods and means to be used?"

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### **A Christian Kindergarten and Parish School in Kentucky.**

In the fall of 1904 the Rev. F. C. Longaker, of St. Mark's English Lutheran Church, of Newport, Kentucky, opened a parish school, and enrolled nearly all

the children of his parish therein. The school has been in successful operation from that day until the present time. Several weeks before Advent, the pastor preached a sermon to his congregation on "Christian Education," announcing that the school would be begun, and outlining the course of study to be pursued. The opening day was announced, and the scholars came, with the result as stated.

Fortunately the city board of education of Newport has a rule to the effect, that pupils whose parents desire them to pursue a special course of study may be excused without prejudice one-half day each week. In order to show that the scholars were really in attendance at such a special course of study, it is necessary to provide each of the scholars of this Lutheran parish school with an attendance card, which they hand to the teacher of the public school. The following is the sample of the attendance card:

**BIBLE SCHOOL.**

**Attendance Card.**

This certifies that..... is enrolled in the Bible School of St. Mark's Church, of Newport, Ky., and is to be excused from attendance at the Public Schools each Friday afternoon. This request is based on rule 60 of the Rules and Regulations of the Board of Education, of Newport, Ky.

.....,  
Pastor.

.....,  
Parent or Guardian.

As to the work itself that is being done in this English parish school, the pastor makes the following statement:

"This year we are teaching the Wonder Stories to all the children up to eight years of age. Those eight and nine years of age are studying Pictureland. All over nine have been assigned Bible Story.

"Next year those who have had Bible Story this year will be advanced to Bible Readings; those who have had Pictureland will be promoted to Bible Story, except those who are now eight years of age; they will go over Pictureland again; and of those who have had Wonderland two divisions will also be made—those not yet seven will repeat Wonderland while those who have reached seven will be promoted to Workland. That will then complete the grading of the Primary Department, while in the other it will have to go on for several years until those who are now studying Bible Story will have completed the series.

"In addition to this, those over ten are required to make a vigorous use of the Catechism. From ten to eleven years of age they study the Commandments and Creed, with explanations and texts; from eleven to twelve, the Lord's Prayer, Baptism and the Sacrament of the Altar, with explanations and texts. For these two classes we use the General Council's

edition of the Small Catechism. From twelve to thirteen they study the 169 Questions and Answers, Freylinghausen's Order, Short Propositions, and the Systematic Arrangement; from thirteen to fourteen they are assigned the Analysis of the Catechism, Office of the Keys and Confession, Christian Questions and Answers, List of Scripture Passages, Examination of Catechumens. At this point the Rite of Confirmation is administered to all who apply for the same to the Church Council and are found worthy. Also during the last two years we constantly review what we have had before.

"Our force of teachers is small, so small, indeed, that the work is exceedingly hard. My wife, and a young woman of the congregation and I constitute the teaching corps. Some day we hope to be able to augment this number by calling a parish Deaconess or two; but of that time we must still think as some "sweet day in the bye and bye."

"Besides the Bible School, we maintain a Christian Kindergarten, taught by two of our young women. This school enrolls some forty tots from the immediate neighborhood in which the church is located. Many of them come from churchless homes, and are becoming members of our Sunday-school, as well as an entering wedge into their homes.



“Such is in brief the educational system of our congregation. What it is worth, the future alone will reveal. I want to add only, that it is my hope and prayer that all our congregations will speedily see the necessity of such schools. If they do not, I shall yet tremble for my country.”

### Action of the Church.

The General Council took complete and extensive action looking to the establishment of Christian Kindergartens and Normal Training Schools to provide an abundance of teachers. This was in 1903. This action is printed in a small eight-page leaflet known as Sunday-school Sparks No. 5, and can be had at the General Council Publication House, 1522 Arch St., Philadelphia, by sending on two two-cent stamps. In 1905 the Ministerium of Pennsylvania took the following further action:

#### THE MINISTERIUM OF PENNSYLVANIA ON CHRISTIAN KINDERGARTENS.

In order to reach a practical application to the principles set forth by the General Council on this important subject, with which this Ministerium is in full sympathy, be it

*Resolved*, That a Seminary for the training of teachers for Christian Kindergartens be established

in connection with the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses.

The pastor of the Motherhouse to be the principal of the proposed Seminary.

The principal to appoint all the teachers.

A six months' course is to be mapped out.

An English literature on the subject is to be created as speedily as possible.

The women of our congregations are asked to interest themselves in this cause.

The committee was instructed to lay this plan before the Board of the Mary J. Drexel Institute and Motherhouse of Deaconesses, and seek to obtain its co-operation; and that the school be opened not later than September, 1906.

The Mary J. Drexel Deaconess Home, 2100 College Avenue, Philadelphia, Pa., the Rev. Carl Goedel, rector, has for years been conducting a model Christian Kindergarten or Little Children's School. The school is in charge of a deaconess or teaching sister, who has several assistants to aid her. The children are gathered from the neighborhood, a number of them from the lower classes, and the parents of some, people of culture. The instruction is in German.

The little ones have a large room in the Home to themselves, another place in which to eat their

luncheon, and a room in which they are put to bed for a little while during the noon hour, and take a short nap.

Through the kindness of Rector Goedel, the following lesson plan, followed by the teaching sister of the school, has been furnished for use here:

### **Lesson Plan for the Kindergarten at the Mary J. Drexel Home.**

The children gather in the morning from half past eight to ten o'clock. At this time they are allowed to play as they like, some build, others play school. (It is at times quite interesting as to the thought these little ones put into play.) At a quarter after ten we begin with a prayer and a hymn, after which the Bible History is told in an interesting manner, a short Bible verse and hymn pertaining to the Bible lesson is taught the children. In teaching the Bible stories we go according to the Church Year. Between Trinity and Advent the lessons are taken from the Old Testament, and from Advent to Trinity the lessons from the New Testament are used. The children like it far better when the lessons are told, using the direct words of the Bible, which, of course, must be explained, and often questions arise from the little ones, if God or Christ really said this or that.

That the children do not sit still for any length of time is quite natural, therefore we let them do a few movement exercises which are often accompanied by songs, while staying at their respective places. After which

the object lesson is given, a picture or an object in sight being used. This is made as entertaining as possible, and a small poem follows, relative to the lesson.

From 11.30 to 12, luncheon.

From 12 to 1, movement games, or if the weather permits, out-door sport.

An hour for rest is then very necessary and many of the little ones take a nap.

The afternoon hours are used in teaching the Gifts which Fröbel and others have so beautifully arranged for the children, and which they like to do.

At three o'clock all materials are gathered together and after another lunch, followed by prayer and a hymn the little ones are ready to go home and they depart happily.

It can be mentioned here that the children during this time learn a great many useful things, but they also forget many things—which is sometimes convenient. This we can see from what one of them told me not long ago. He was speaking of some one who had used profane language on the street and at home, and so the little boy said, "I used to say bad words too, but since I come to the Kindergarten I have forgotten them."

Several Christian Kindergartens, conducted in the English language, are already established and flourishing. Among the pioneers in this line is Miss S. Alice Cooper, who took a thorough course in the work in the Mary J. Drexel Home, and who is conducting her Kindergarten at No. 31 North Twelfth street, Allentown, Pa. She follows the methods of the Mary J. Drexel Home, and at the request of the

writer has described her experience and her methods as follows:

### Miss Cooper's Plan and Order of Lessons.

I started with four little children, but the program that first Monday morning was the same as the Monday of this week with the children now enrolled.

The children come to Kindergarten about half past nine in the morning. The "early birds" amuse themselves with blocks and games, toys, spools, etc., until about five minutes of ten when I ask them to please put every toy and plaything away, which is done in a very short time. The children then take their regular places at the tables when school begins on a Monday morning.

Every Monday morning the first verse of a new hymn out of the Little Children's Book is taught them. Last Monday morning I took the beautiful hymn called "God will take care of you all through the day." I give them the words first and they repeat line after line not more than three times though very often I ask a child to repeat the verse alone which helps the others to pronounce the words correctly. Then I sing it for them so they get the air, and we all sing the verse twice, and then not again that day.

After this they sing three or four hymns which they do know, and one of these *must* be "The Morning Bright With Rosy Light," for no matter how bad the weather is outside they love to sing that little hymn.

While singing, the children stand erect with hands clasped behind them, and after we have finished singing, I ask them to fold their little hands and look down on them, and we repeat the morning prayer. So far they have learned four different little morning prayers so I

change off from week to week. This week they repeated this prayer :

“Father keep me all day long  
From all hurtful things and wrong,  
Make me Thy obedient child,  
Make me loving, gentle, mild.”—Amen.

I then call the roll and each child responds to his or her name, which as one little boy said, “was just like they did at public school where he had visited at one time.”

After this I place the tables and benches so that they all have plenty of room to do their gymnastics, and this is indeed a very pretty sight, for some of the children are so little, but want to do them, and succeed as well as the larger ones.

This occupies from ten to fifteen minutes, when they all take their seats and sit erect with arms folded ready to hear a new Bible story. Monday I told the Bible story “Christ Stilling the Storm.” The language, understand, is the Bible language, but I give it to them in simple words, so as to make it interesting and that they may understand it. By this time it is very nearly eleven o'clock and time for work.

Monday morning we had a building lesson with Gift No. 4. I give each child a box which contains eight oblong blocks and with a great deal of patience, training and time, I have succeeded in getting them to use this Gift beautifully. A few minutes before putting them away, the children are given permission to build just what they desire, and how clever and bright some are in their imaginations !

At eleven-thirty these are all put back in their places, the children and I have to hear the clock tick before getting their wraps to go home for dinner. Those who go

home for dinner do not return until around one o'clock, when the afternoon session begins. There are always some who bring lunch, because of the distance, and we have a regular picnic.

No matter how hungry they may be they never think of opening their lunch baskets until we have offered grace. If the air is fresh and clear, no matter how cold it may be, these children must go out of doors, if only for fifteen minutes before school begins in the afternoon.

At one o'clock every child is at his or her place, and this is the time of day when all must have a drink of fresh water after which they all put down their little heads resting them on their arms for about fifteen minutes during which time I insist on perfect order.

About one-thirty every child sits up and is ready for the object lesson. This week I took the boat and the ship because of the Bible story. Monday I told them about the different kinds of ships and boats. For the object lesson I take but ten to fifteen minutes every day.

After the object lesson I begin with a new piece of poetry and gave them the first verse of it called "The Eskimo." With a poem I do the same as with a hymn or a song. It is now about two o'clock and we are all ready for the afternoon work.

Monday afternoon we sewed cards, and the boys enjoyed sewing as much as the girls. We sew until 2.30. Then everything is put away in its place, and I arrange the two tables and benches in such a way as to occupy the smallest space, and we all form a ring and play one game after another, have the grand march as the last, and promptly at 2.50 every child has again returned to his or her place ready to close school.

This week we learned as the closing song the little

German song, "Wenn die Schule geschlossen." We then repeat the words "The Lord watch between thee and me when we are absent one from another," and the Lord's Prayer.

Then the children get their wraps and after every one is bundled up and we hear the clock tick, school is dismissed. Tuesday I taught them the second verse of the morning hymn, and the Bible story was told the same way as Monday. The work for Tuesday morning was ring laying, and for the afternoon another verse of the poem was given, and several lines of a suitable song about the wind was taught them. The different parts of the ships and boats were explained and the afternoon work was pricking. The closing song was again gone over and we closed as usual.

Wednesday is the same as Tuesday, Bible story again told them, the work of the different employes explained, and also the use of boats and ships, more of the "Wind" song learned. The work for Wednesday morning was building with cubes, Gift No. 5, and the work for the afternoon was weaving. The closing is as usual.

Thursday for the first time I begin to ask questions on the Bible story and the object lesson, and it is wonderful how both have been impressed on their minds for they answer beautifully. The work for Thursday morning is making straight lines on their slates, in the afternoon they make chains by stringing disks of colored straw and paper.

Friday a repetition of the week's work, and in the morning they have parquetry work, and in the afternoon all work is done away with, and from 2 to 3 we have a jolly good time, singing, playing, etc., it being Friday.

There is clay modeling, stick laying, pea and wire work,



bead stringing, putting sliced animals together, paper folding, peg board work, paper cutting, etc., so that the children do one kind of work but once a week, and then they never tire of it and are ready to do whatever I ask of them.

From Thanksgiving to Christmas I was kept very busy preparing for the Christmas entertainment which passed off nicely.

Every child's birthday is celebrated at Kindergarten, and that afternoon the work is laid aside, and the child has a Birthday Party. It has the privilege of choosing games, songs, etc. A few delicacies are enjoyed by the children and a very pleasant afternoon is spent.

I cannot say enough of the excellent way in which Sister Anna Marie Enderline at the Mary J. Drexel Home, trained Miss Hess and myself to become Kindergartners. True enough, we learned much from our books, but a great deal more by doing practical work, and being with sixty and seventy children every day for a year; and I would advise any girl to go to a school like the Mary J. Drexel Home, and learn in this Christian Kindergarten, if they desire to become Kindergartners.

I am just wrapped up in the work and know I would be happy in none other.

At the convention of the Ministerium at Lancaster, the Rev. C. L. Fry declared his intention to establish a Daily Christian Kindergarten in St. Luke's, Philadelphia, which was opened, we believe, in September, 1905, under the teaching of a Deaconess, and which has been conducted very successfully. It charges a small fee to parents.

Order of Lessons  
in  
St. Luke's Christian Kindergarten,  
Philadelphia, Pa.

The Rev. C. L. Fry, Pastor.

Miss Martha Weiskotten, Kindergarten Teacher.

- 8.30—9.00 A. M.—Children assemble with nurses—each child hanging its wraps on the hook assigned it.
- 9.00—9.10 A. M.—Opening Ex.—Singing: 23d Psalm: and Lord's Prayer (chanted).
- 9.10—9.30 A. M.—Biblical Stories from Wonderland, Golden Text, and Commandments.
- 9.30—9.45 A. M.—Religious Hymns or Secular Songs.
- 9.45—9.50 A. M.—Short March and Physical Exercise.
- 9.50—9.55 A. M.—Numeration.
- 9.55—10.15 A. M.—Merry Songs and Games.
- 10.15—10.30 A. M.—Luncheon preceded by grace, "Come, Lord, Jesus," etc., and followed by "Oh give thanks unto the Lord, for He is good, and His mercy endureth forever."
- 10.30—11.05 A. M.—Monday, Sewing Cards.  
Tuesday, Paper Folding or Building.  
Wednesday, Weaving.  
Thursday, Parquetry Work.  
Friday, Phonetics, Drawing, and Sticklaying.
- 11.05—11.25 A. M.—Monday, Object Lesson.  
Tuesday, Story.  
Wednesday, Object Lesson.  
Thursday, Story.  
Friday, Object Lesson.
- Closing Exercises.**
- 11.25—11.30 A. M.—Singing and Prayer.  
(The "stories" are largely translated from the German.)

## Some Practical Questions Answered by Rev. Fry.

In order that the information here given may be as definite and valuable as possible, the writer has interrogated the pastor of the Kindergarten on a great many points, all of which have been fully answered as follows:

1. How did you organize this Kindergarten? Did you bring the matter before your church council? How is it maintained financially?

Answer: "The first thing I did was to interest my Luther League in securing enough money for a guarantee fund, to suffice for making up any deficit in the first year's income from the children's fees. This the League did without any one's mentioning a bazaar or entertainment. Its plan was to appoint a committee to personally see such church members as were interested in the new project, and ask their subscription. As the result they reported \$263.25. This money they turned over to the Church Board for its management of the Kindergarten. The teacher collects each child's fees each week (15 cents per week), and hands the amount to the Board on the first Tuesday of each month. The Board pays her salary out of this amount and the balance of the salary (\$400 a year) is paid from the guarantee fund."

2. How did you secure the teaching Sister? Has she, or has your school, any connection with the Mary Drexel Home?

Answer: "Our teacher took her course of training at the Mary J. Drexel Home, and had resigned her position in a German Kindergarten, when, through her sister, our organist, we found that she was available. All negotiations were carried on directly with her, since she is living at her own home."

3. How did you bring the matter before your congre-

gation? Did you announce it, or did you distribute a printed circular making the announcement?

Answer: "After the Board had approved it, I announced the project to the congregation asking for volunteers to visit the homes within three blocks from the church in each direction. Each visitor was assigned a specific portion of this district, and called on every Protestant family which has little children between 3½ and 6 years old, to explain the plan, laying special emphasis on the distinctive *Christian* character of the Kindergarten."

4. What is the financial arrangement, on the one side with the Sister and the Deaconess House and, on the other side with the parents of the children? Is the salary paid to the Deaconess House or to the Sister? How much and through whom and when are the amounts collected? It is my wish to place before our pastors and congregations an exact way by which they can go about things; and also to afford our committees light for discussion as to method. One of the first questions we meet on the part of inquiring congregations is the nature of the finances.

Answer: "This question is fully answered in No. 1."

5. How many children belong to the school, and what is the average attendance?

Answer: "Fifty children are on the roll. During the cold months of December, January, February and March, the average attendance is less than one-half. But during April, May, June, September, October and November, the average attendance is over 90 per cent. The little ones love their Kindergarten dearly and are very unwilling to stay away."

6. When did you first start, and what can you say for the school now as to the interest and regularity of the

children, and the satisfaction of the congregation and parents?

Answer: "We started on the same day when the public schools began. Parents are delighted with their children's progress. Not a solitary exception."

7. Why have you selected the morning rather than the afternoon for the meeting of the Kindergarten?

Answer: "Children's faculties are most alert in the morning. They are drowsier in the afternoon."

8. Do you not find 8.30 to 9 too early an hour for very small children?

Answer: "No, for they go to bed early."

9. What is the average age of your children?

Answer: "4½ years to 5 years."

10. How young is the youngest and how old is the oldest?

Answer: "3½ and 6¼ years."

11. Do the nurses remain? "No."

Are they in some cases an older sister or brother who is a care taker?

Answer: "Usually it is the mother or older sister who bring them at 8.50, and call for them at 11.30. No aid in maintaining order is needed. In seeing the children at play, you would suppose they were under no restraint at all, yet the instant the teacher speaks, they respond like soldiers at the command of a general. This happy combination, perfect spontaneity with absolute discipline, is one of the most remarkable features."

12. How about very poor children?

Answer: "Children whose parents cannot afford to pay anything are received free of charge and have precisely the same privileges as the others."

13. Do the children have any voluntary plays between 8.30 or 9? Or how do those that come early pass the time?

Answer: "Yes, the early comers play together until school hour at their own sweet will. Yet never once have they been known to disturb anything. I would not have believed this to be possible, but it is a fact."

14. Of what does the luncheon at 10.15 consist? Is it served in a separate room, on an improvised table, or dealt out to the children in their seats?

Answer: "Each child brings his own little basket with lunch, perhaps an apple and pretzel, perhaps a sandwich. When the proper signal is given, each one goes to his own hook for wraps, gets his basket, takes it back to his chair, and after grace is said, eats it, then repeats the sentence of thanksgiving, returns the basket to the hook, and proceeds with his work."

15. What is the best furniture for such a school?

Answer: "A large open space, low benches or little chairs and long tables or desks. The entire surface of the long desks, 8 feet in length (or as short as 5½ feet if preferred, or any size between) ought to be marked off in little squares of one inch each, for the placing of the blocks. The size of some of these blocks is 2 by 1 inches, others 3 by 2, others 1 by 1, etc. Any planing mill will make them. One side of the *blackboard* ought also be indelibly ruled in squares. Strips of colored paper of every shade are the waste cuttings of printing offices. A complete set of Scripture pictures is indispensable. Each child should have a small slate, with pencil. The outfit is thus not elaborate or expensive."

16. Where are supplies secured in Philadelphia for the Kindergarten features, for sewing cards, paper-folding, parquetry, stick laying, etc.?

Answer: "The best place to secure Kindergarten supplies of all descriptions is Milton Bradley Co., Springfield, Mass. Philadelphia office, 1215 Arch Street, L. L. Naramore, manager."

17. Give a few sample titles of object lessons.

Answer:

"The Bee.  
The Four Seasons.  
The Human Body."

Give a few titles of stories.

Answer:

"The Boy Who Would Jump the Wagons.  
Some Fables.  
In a Snow-drift."

Describe a few of the objects made in sewing cards.

Answer: "I try to choose objects sewed out on cards so that they will have some connection with the object lessons or stories or time of the year. For instance, if we are telling the story of the "Cat," the object we sew is a cat. At Christmas we sew a star or a holly branch. On Washington's birthday, cherries or flag. Thanksgiving day, a turkey. Easter, a rabbit. Besides these I make geometrical figures, circles, squares, separate and combined. Also balloons and many, many other things. The teacher must use her judgment taking into consideration the age and ability of the child."

What objects are made in the paper folding?

Answer: "Boats, kites, picture frames, clocks, chickens, baskets, etc., can be made."

How is parquetry work and how is drawing taught?

Answer: "We teach the first principles in drawing. Parquetry work can be made by stringing circular parquetry and straws alternately. This makes quite a pretty chain. A watch, designs, lamps and angles can also be made."

18. Do you use pictures in the Kindergarten, and tell stories from pictures, such picture charts of animals as, for instance, we find at the Mary Drexel Home?

Answer: "Rev. Fry kindly secured the same pictures of animals and the Seasons that Sister Anna Marie has, and I use them to illustrate songs as well as the stories."

19. Is the singing without instruments?

Answer: "The piano is very helpful and I use it, but my dear little ones can sing just as well without it."

20. At the close of the session does the teacher offer a prayer?

Answer: "At the close of the session the whole class joins in repeating either of the following prayers:

"Jesus, tender Shepherd, hear me,  
Bless Thy little lamb tonight," etc.  
Bless us, dear Lord Jesus.  
Forgive us, dear Lord Jesus.  
Help us, dear Lord Jesus.  
May we love Thee.  
May we trust Thee.  
May we obey Thee.  
May we be like Thee.  
And at last may we see Thee.  
And be with Thee forever.  
In Thy heavenly home.  
For Thy mercy's sake. Amen."



21. Are the religious hymns or secular songs which you teach from 9.30 to 9.45, the ones that are utilized at the opening and closing of the services and during the period from 9.55 to 10.15?

Answer: "Most assuredly."

22. Mention a few of the hymns and songs.

Answer:

"Saviour, teach me day by day," etc.

I am Jesus Little Lamb.

Song of the Big Bass Drum.

Fire Song.

The Christmas Tree.

The Blacksmith.

The Mill.

The Cat and the Mouse.

Give an idea of the physical exercise and state how phonetics are taught.

Answer: "The physical exercise consists of the arm, leg and joint movements. In teaching phonetics the simplest form is used. We teach them the vowel sounds first and then gradually add the consonants, thus forming words."

The Rev. F. E. Cooper, of South Bethlehem, Pa., who has translated the normal text-book of Ranke, which should appear shortly, for the use of young women who are to be trained by the Church and go forth to establish Christian Kindergartens in our congregations, has had a successful Kindergarten in operation in the chapel of his St. Mark's congregation, South Bethlehem, since October 31, 1905, and has furnished us with the following plan or order:

# Order of St. Mark's Kindergarten, S. Bethlehem, Pa.

The Rev. F. E. Cooper, Pastor.

Miss Helen Graham, Teacher.

## MONDAY.

|                              |                                                                                 |
|------------------------------|---------------------------------------------------------------------------------|
| 9.00— 9.30—Opening Exercises | {<br>Song.<br>Prayer.<br>Song.<br>Roll Call.<br>Bible Story.<br>Song.<br>March. |
| 9.30— 9.50—Writing.          | 10.40—11.00—Memory Gems and Singing.                                            |
| 9.50—10.00—Physical Culture. | 11.00—11.30—Closing Exercises.                                                  |
| 10.00—10.20—Recess.          |                                                                                 |
| 10.20—10.40—Blocks.          |                                                                                 |

## TUESDAY.

|                                       |                                               |
|---------------------------------------|-----------------------------------------------|
| 9.00— 9.30—Opening Exercises          | 10.40—10.50—Exercise with Balls.              |
| 9.30— 9.50—Paper Cutting and Folding. | 10.50—11.15—Reproduction Stories and Singing. |
| 9.50—10.00—Physical Culture.          | 11.15—11.30—Closing Exercise.                 |
| 10.00—10.20—Recess.                   |                                               |
| 10.20—10.40—Stick Laying.             |                                               |

## WEDNESDAY.

|                              |                                      |
|------------------------------|--------------------------------------|
| 9.00— 9.30—Opening Exercises | 10.20—10.40—Oblong Blocks.           |
| 9.30— 9.50—Drawing.          | 10.40—11.00—Memory Gems and Singing. |
| 9.50—10.00—Physical Culture. | 11.00—11.30—Closing Exercises.       |
| 10.00—10.20—Recess.          |                                      |

## THURSDAY.

|                               |                                               |
|-------------------------------|-----------------------------------------------|
| 9.00— 9.30—Opening Exercises  | 10.40—11.00—Singing and Reproduction Stories. |
| 9.30— 9.50—Sewing Cards.      | 11.00—11.30—Closing Exercises.                |
| 9.50—10.00—Physical Culture.  |                                               |
| 10.00—10.20—Recess.           |                                               |
| 10.20—10.40—Tablet Designing. |                                               |

## FRIDAY.

|                              |                                |
|------------------------------|--------------------------------|
| 9.00— 9.30—Opening Exercises | 10.20—10.40—Memory Gems.       |
| 9.30— 9.50—Map-weaving.      | 10.40—11.00—Games.             |
| 9.50—10.00—Physical Culture. | 11.00—11.30—Closing Exercises. |
| 10.00—10.20—Recess.          |                                |

At the meeting of the General Council in Milwaukee, in October, 1905, it was reported that the Milwaukee Deaconess House had taken formal action expressing its readiness to enter upon this work of training Christian Kindergartners.

The Lutheran Church in America has an open door before it. The public schools in many places will not receive children under six years of age; and in many other places, by reason of insufficiency of school accommodations, are very glad if children are educated privately up to the age of seven years. This affords the Church her great opportunity for laying the foundations of a sound Christian and evangelical education in the hearts of the little ones. But it will not always be so. If the Church does not now pre-occupy this field of early education, the State will more and more be led to the introduction of the public secular kindergarten; and the children will be brought up, in their most susceptible years, on fancies and fables, rather than rooted in the redeeming love of the Lord Jesus.

The General Council has asked every one of its Synods to request each congregation to institute a Christian Kindergarten. If pastors will acquaint themselves with the work, and interest suitable young women, Synods can readily find ways of securing training schools preferably in connection with the deaconess institutions.

“Through this work a perfect stream of blessing will be carried into our Lutheran congregations. I cannot conceive of a more appropriate and profitable kind of parish work than that which is connected with Kindergarten work, after the manner in which I have often seen it in Germany. Two Sisters are quartered in suitable rooms, the one looking after the poor and sick of the congregation, the other taking charge of the little ones in the Kindergarten, if possible in the same house. Their evenings are given to the young women’s society, the sewing school and other fields of congregational work. Here also it will be found that the work of the Sister in the Kindergarten is much more readily recognized as a blessing for the congregation, than even the work among the poor and the sick. Thus the whole work of the Diaconate is supported and strengthened by this little branch, and parish work, ‘the crown and flower of the Diaconate,’ is enriched and fructified by it.” (C. Goedel.)

May the Lord speed this great work among us!

*Periodicals and Recent Literature:* Kaiserswerth, Armen u. Kinderfreund. Die Fliegenden Blätter aus dem Rauhen Haus. Oberlinblatt. Die Christliche Kleinkinderpflege, Monatsschrift für Innere Mission von Th. Schäfer. Nützliche Beschäftig-

ungen für die Kleinen. Mainz. 1896. Pappenheim und Heerwart in Rein's encyklopädischem Handbuch der Pädagogik, Vol. IV, 1897. To these should be added the standard but older, Schäfer, Gesch. der weiblichen Diakonie, Hamburg, 1879.





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